



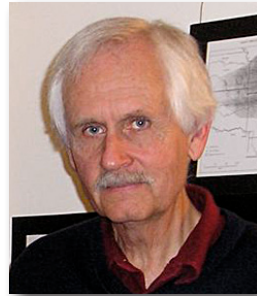
TAHPOSKA

January 2010

Annual Membership Meeting of Friends of Kaw Heritage, Inc.

Parks to Speak

The annual Friends of Kaw Heritage, Inc. general membership meeting will be held at the Kaw Mission State Historic Site at 7 p.m. Thursday, February 11, 2010. The general public is welcome to attend. A brief business meeting will include reports by president Barbara Stanbrough, treasurer Lynda Poston, secretary/membership chair Dee Gieswein, Kaw Nation representative/Allegawaho Heritage Memorial Park Development Director Crystal Douglas and Kaw Mission site administrator Mary Honeyman. Volunteers will be recognized for service to the organization.



Ron Parks

Following the meeting, Ron Parks will present "Won't Give Up the Chase," a presentation in which he surveys the Kanza annual buffalo hunts of 1858-1873. Many factors determined whether the hunts were successful, including the weather, prairie fires, hostile tribes, white settlement, U. S. government policy, health of the tribe's pony herd, and erratic buffalo migrations. Each year's hunt had an enormous impact on the physical and psychological well being of the tribe. Parks, a former site administrator at Kaw Mission, will share the results of recent research uncovering information new to the Kaw and to our community. If you have been following Parks' articles in his column in the *Council Grove Republican*, you will want to join us for this opportunity to learn more. Please bring questions and/or information to share with Mr. Parks.

This special event is co-sponsored by the Kansas Historical Society and the Friends of Kaw Heritage, Inc., (FKH). FKH board members and volunteers will serve refreshments following the presentation. The event is free and open to the public with no charge for refreshments. For additional information, contact the Kaw Mission State Historic Site at 620-767-5410, e-mail kawmission@kshs.org, or visit our website www.kawmission.org.

Kaw Mission Christmas 2009



CG Singers, the choral group from the Council Grove Elementary School, sang traditional carols.



Charlie and Jeremiah entertained with Christmas songs and the guests enjoyed singing along to their music.

The Kanza Reserve 150 Years Ago

By Ron Parks

(This is the 18th in a series of monthly articles by Ron Parks about the Kanza Indians and Council Grove 150 years ago.)

Killing Wolves

In late January 1860, the Kanza Indians traded 500 wolf skins to Emporia merchant, A. G. Proctor, in exchange for “groceries, dry goods, etc.” Proctor found most of the tribe in their winter camps approximately thirty miles west of Emporia near present Elmdale in the Cottonwood valley and its tributaries, Middle and Diamond creeks.

The Kanzas had just returned from their annual autumn hunt in present-day central Kansas. From October through mid-January, the tribe dispersed in bands, establishing camps on Cow Creek and the Little Arkansas, Smoky Hill, and Saline rivers. The men pursued game, especially buffalo, and gathered furs; the women tanned and dressed the robes and peltry into saleable condition.

The return trip down the Cottonwood River valley passed through where Florence stands today. But the Kanzas had not made a successful hunt, “owing to the fact that the Buffalo had for some reason gone further back and were very scarce in the country where they had been accustomed to find them.”

In February 1860, Kanza agent Milton Dickey estimated that all the robes and furs brought in by the Kanzas that winter “would not sell for more than \$2,000 or \$2,500 at the most.” He predicted “they will be so reduced in a very few weeks as to drive them to commit depredations in order to sustain themselves.” He recommended the Office of Indian Affairs provide relief to his Indian charges.

The Kanza camps in the Cottonwood valley, approximately 20 miles southwest of Council Grove, were located well outside the boundaries of their reservation. The Kanzas stayed away from their reservation because it had been overrun by white squatters and, in the words of chief Hard Hart, “There used to be plenty of game in our country, but there is none.”

The Indians traded dressed buffalo robes for \$4.00 to \$5.00, wolf-skins for \$1.25, and prairie wolf (coyote) for 75 cents. Otters brought \$3.00 each, deerskins \$1.00, badgers and coons 50 cents, and kit foxes 25 cents.

The Kanzas of 1860 were following a commercial pattern their ancestors had practiced for at least eight generations. From about 1700, the Kanzas had traded their furs to the Europeans, predominantly the French, in exchange for food-stuffs and manufactured goods such as tobacco, flour,

coffee, sugar, calico, blankets, firearms, ammunition, knives, pots, trinkets, and whiskey. After the Louisiana Purchase in 1803, Americans became the tribe’s trading partners.

Throughout the 1700s and the first half of the 1800s, deer skins and beaver pelts were the most desirable and lucrative item of the fur trade in Kansas. In 1775, Kanza hunters provided European traders 150 packs of deerskins, seven of beaver, and one of otter. These packs were comprised of processed skins compressed and bound for efficiency of transportation. Each deer skin pack contained 40 skins and a beaver pack 65 skins. Otter packs, like wolf’s, contained 100 skins.

In 1798, the lieutenant governor of Spain’s Upper Louisiana reported that “from this tribe [the Kanza] 180 packs of furs are obtained annually.... They number about 400 men, and are all better hunters than the Osages.”

By 1860, due to changing fashions in Europe and an over-trapped and depleted beaver population, buffalo robes, supplemented by wolf skins and smaller animal pelts, had become the mainstay of the fur trade in Kansas.

Wolf pelts, most of which were shipped to Russia and Europe to be made into coats, put money in the pockets of white hunt-

ers and traders, goods in the hands of Indians, and profits in the ledger books of businesses. Economics held sway, both wolves and Indians had become the pawns of international capitalism, and dead wolves were worth more than living ones.

Five hundred dressed wolf-skins required a huge investment of time, physical endurance, patience, and skill on the part of Kanzas, especially the women. Firsthand observations of the Kanza methods in hunting wolves do not exist, but the process as practiced by white “wolfers” who often hunted with the Indians is straightforward, well

documented, and gruesome.

One hundred fifty years ago wolfing was a booming business in central Kansas. Wolf pelts were most marketable when taken in the winter, and the cold season was a “downtime” for farmers and laborers eager to supplement their meager incomes in cash-starved Kansas Territory.

In November 1861, three recently discharged soldiers established a wolfer camp near present Rush Center. By March they had killed 2,000 coyotes, 800 wolves, 100 foxes, and hundreds of other animals. They sold all of their peltry to the Fort Larned sutler for \$2,500.

The November 19, 1859, the *Kansas Tribune* (Topeka) reported: “Parties are still starting from our city on trips to the buffalo and wolf grounds, for the purpose of securing furs. Skins of the wolf will find a ready sale here.” *The Kansas Press* (Council Grove) observed on April 9, 1860, “Mr. Peacock of Allison’s old ranche passed through town the other day with 2,000 wolf pelts for Kansas City.”

... “from this tribe [the Kanza] 180 packs of furs are obtained annually.... They number about 400 men, and are all better hunters than the Osages.”

(continued from page 2)

In the fall of 1859, young James R. Mead had come to the Sline River valley to establish a “hunting ranch” a mile or two east of present town of Tescott. He immediately proved to be both a skillful hunter and successful frontier entrepreneur.

In his fascinating memoir, *Hunting and Trading on the Great Plains, 1859-1875*, Mead described his dealings with a band of Kanza led by Chief Shingawassa who “camped in the heavy timber immediately back of our ranch.” The Indians “constantly asked us to trade with them” having an abundance of meat “but they lacked coffee, sugar, flour, and tobacco, of which they were fond.”

“I had designed to spend the winter hunting, but now found myself an Indian trader,” Mead wrote. Although the Kanzas brought him their wolf-skins for trade, Mead and his partners also gathered their own wolves.

“We found it also a very profitable business killing the big gray wolves which lived with the buffalo and travelled with them, and also the coyotes.”

“Our method of killing wolves was to shoot down two or three old bull buffaloes in different places....We would let the buffalo lie one night in order to attract the wolves. The next night, just before dusk, we would go and scatter poisoned bait about the carcasses, each bait containing about one thirtieth part of a dram of strychnine.”

Mead and his men gathered the wolf pelts by the score the next day. One morning they found and skinned 82 dead wolves. The wolf carcasses were left where they had fallen, attracting thousands of ravens which “in eating their stomachs and intestines would also eat the partially digested baits. This would kill them, and the prairie about the carcasses would soon be dotted with the glossy, shining bodies of defunct ravens, with an occasional bald eagle among them.”

“The buffalo were killed by the bullets of the hunters, the wolves were killed with strychnine for their furs, and the ravens died from eating the poisoned carcasses of both, so that they all became practically extinct at about the same time,” reflected Mead.

As the market for wolf pelts remained strong, strychnine sales boomed. Westport Indian trader William Bernard recalled that from the late 1850s on “an unusual article of trade was in great demand, namely, strychnine, and it was imported and sold in wholesale quantities to hunters who pursued wolves for their pelts.

Council Grove merchant William Shamleffer reminisced that a trader “should have on hand in his store a supply of everything from Bibles to whisky and strychnine.”

The effect of ingesting strychnine on the wolves was recorded by a “Western Territories Correspondent” of the *New York World*:

“...the released strychnine takes hold on the wolf’s vitals, and then there is music...He will next stand up on his hind legs

and walk about and dance, but it all does no good. His shrieks and cries of pain are terrible to hear, and about the last thing he does is to turn two or three somersaults in the air and fall dead. The strychnine kills them every time.”

James R. Mead never wrote about the cries of the death-thrashing wolves he had poisoned, but the veteran wolf-killer remembered their calls as beguiling:

“...the most soul-stirring music I ever heard was the clear deep bass voice of a big gray wolf on a clear cold winter night rolling out over the ice-covered prairie. It would commence on a high note and then run down the scale to the bottom, soon to be answered by his companions from every hill and canon for miles around.” Addressing a meeting of the Kansas State Historical Society in December 1904, Mead rhapsodized about “the hills and plains of Kansas, God’s great park, surpassing anything art or wealth of man has made. To me their primeval condition was the most beautiful and interesting of all the earth.”

A few months later a wolf sighting was reported in Kansas. It was the last one.

SOURCES:

Of Wolves and Men, Lopez, pp. 178-79; *Kansas News* (Emporia) 1-28 & 2-4-1860; *Letters Received by the Office of Indian Affairs, Kansas Agency*, 1856-61, 6-30-'57, 2-6-'60; *Wolf Hunters*, Grinnell, pp. 243, 286; *The Beginning of the West*, Berry, pp. 31, 43, 44; *Mead’s Hunting and Trading...* pp. 71-74, 109; “Reminiscences of Frederick Chouteau,” *Kansas Historical Collections (KHC)*, v. 1-2, p. 424; “Westport and the Santa Fe Trade,” Bernard, *KHC*, v. 9, p. 558; “Merchandising 60 Years Ago,” Shamleffer, *KHC*, v. 16, p. 567; *NYW* article in *Ellis County Free Press*, 2-29-1888, *Mammals in Kansas*, p. 168.





A Jenkins tree is fully bedecked in the Christmas spirit.

President's Column

I hope each of you had a great Christmas and New Year's amid the cold, wind and snow drifts. Such is life in the great state of Kansas, but I don't want to live anywhere else!!

Thanks to many volunteers, we got decorated the Mission in grand fashion for Christmas. Don and Peg Jenkins harvested a beautiful tree and lots of greenery from their property. Jana Smith turned that greenery into masterpieces to behold in the windows and on the hearths. To all of those who decorated the tree, carried oil lamps to all the windows, hung decorations outside, put together the luminaries and all the other things that had to be done, THANKS SO MUCH.

The Mission was certainly a festive place we could all be proud for the open house. It was a packed house that evening. Thanks to Charlie Laughridge and Jerimiah Hersberger for the good music and to the school kids for the great singing. Thanks also go out to everyone that donated cookies on the refreshment table.

It is once again time to look ahead to the annual meeting which will be February 11, 2010 at 7:00 P.M. We will need to elect board members as usual, so I hope a good share of the general membership will be on hand to help do that.

Friends of Kaw Heritage was awarded a \$2,000 grant from the John E. Trembly Foundation. Thank you to that board for their kind consideration. That is one step closer to funding the Inter-tribal Pow Wow in conjunction with Washunga Days. The grant has been written for a City Sales Tax grant, the committee will meet in the near future.

Going on into the new year further yet, we can look forward to another performance of *Voices of the Wind People*, September 17 and 18, 2010. I hope you all plan to attend.

See you all at the annual meeting.

Barb Stanbrough, FKH President

Site Administrator's Column

Hard to believe it's 2010!

What a great gesture of support the board members of the John E. Trembly Foundation gave the Friends by awarding them an unsolicited \$2,000 award. We thank foundation board members Louise Carlin, Debbie England, Mike Michaelis and Jim Selby for their thoughtful consideration and generosity. Responding to grant proposals written by President Barbara Stanbrough, FKH was awarded substantial grants by the City of Council Grove Tax Promotion Grant and the Bill B. Young Foundation. An enormous thanks to our community for this exceptional display of community support for the 2010 Kaw Inter-tribal Pow Wow and the Friends' organization!

Our thanks to Ron Parks for sharing one of his fascinating accounts of life on the Kanza Reserve 150 years ago in each of our quarterly newsletters and sincere appreciation to FKH volunteer Deb Pryor for publishing the complete set of these articles on our website. You will find them on the Two Cultures page of the website www.kawmission.org.

Those of you who have donated items for our library will be happy to learn that graduate student Jerry Elmore has created an extensive database for the Education Center library and is currently working to catalog our collection of books in Library of Congress format. Progress report to come.

We hope to see many of you here at the Kaw Mission on Thursday, February 11, 2010 for the annual membership meeting of The Friends of Kaw Heritage, Inc. Until then,

Wishing you warm evenings at the fireside & dreams of spring to come,

Mary Honeyman, Site Administrator



The carolers began singing outside for the guests. They continued as they entered the Mission.



The little elves enjoyed the refreshments after their performance.

Friends of Kaw Heritage 2010 Program of Work

- Enhance the relationship between the Kanza and the Council Grove community.
- Support the Kaw Nation in the development of Allegawaho Heritage Memorial Park.
- Support the Kaw Inter-tribal Pow Wow held on the Mission grounds during Washunga Days.
- Support future productions of Voices of the Wind People outdoor historical pageant.
- Support the Kaw Mission State Historic Site administrator and the Kansas Historical Society in the development of special events and educational programs.
- Raise funds in support of special events and the educational pursuits of the Friends of Kaw Heritage, Inc. Fund hospitality needs for special events and educational programs.
- Assist the Kaw Mission State Historic Site staff and the Kansas Historical Society in updating and enhancing Kaw Mission exhibits.
- Advocate on behalf of the Kaw Mission State Historic Site to Council Grove and area communities, the Kansas Historical Society, and the state legislature.
- Support the acquisition of materials for the Kaw Mission State Historic Site research library.
- Support the Kaw Mission State Historic Site web site.
- Encourage the preservation of structures in the area associated with the history of the Kaw Mission State Historic Site and the heritage of the Kanza people.
- Fund, produce, and distribute a quarterly newsletter for the Friends of Kaw Heritage; Tah Po Ska—the Kanza word meaning 'teacher'.
- Work to improve the appearance of the Kaw Mission State Historic Site buildings and grounds.

Friends of Kaw Heritage, Inc. Membership Form

The FKH membership year runs from January 1 through December 31.

Please send this membership slip and make checks payable to:

FKH Membership; 500 N. Mission; Council Grove, Kansas 66846

_____ Benefactor	\$100	_____ Business/Organization	\$30	_____ Individual	\$10
_____ Sustaining	\$50	_____ Family	\$20	_____ Student	\$5

Name(s): _____

Address: _____

City, State, Zip: _____

Telephone: _____ E-mail address: _____

Friends of Kaw Heritage, Inc. Gift Membership Form

_____ Benefactor	\$100	_____ Business/Organization	\$30	_____ Individual	\$10
_____ Sustaining	\$50	_____ Family	\$20	_____ Student	\$5

Name(s): _____

Address: _____

City, State, Zip: _____

Telephone: _____ E-mail address: _____

Please send a complimentary *Tah Po Ska* to:

Name(s): _____

Address: _____

City, State, Zip: _____

MEMBERS OF FRIENDS OF KAW HERITAGE

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Jackie Tibbetts
William E. Unrau
Lupe Vega
Anna Walsh
Terry Lee Whetstone
Duncan Whittier
Heather Wright

BUSINESS/ ORGANIZATION

Ace Hardware & Paint
Adams Lumber & Homestore
Alspaw Brokerage
Aqua-Terr, LLC
Bosch Furniture Store
Cottage House
Dairy Queen
DAR, Council Oak Chapter

Dee Gieswein, Farmers
Insurance
Emprise Bank
Hartman Masonry
Hays House, Inc.
Jeremiah Hershberger Painting
& Wallpaper
P.E.O., Chapter H.
Pritchard Family Foundation
Ray's Apple Market
Redbud Design
Rendezvous, Sid Wilkerson
Services Unlimited Heating
& Cooling, Inc.
Sorell Chiropractic Clinic, P. A.
Valerie's Gifts & Such

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Les & Nancy Anderson
Royal & Betty Barker
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Robert & Edith Blackburn
Paul & Janis Bosch
John & Carol McDowell
Bottenberg
Ron & Mary Ann Clark
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Enid & Perry Crabb
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Duane & Susan Fout
Phil & Elizabeth Gilman
Maxine & Ron Haug
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Richard & Jane Kirkeminde
Lynn & Polly Lentell
Judy Lambe & Joseph
Lowatchie
Jim & Blanche Martin
Emmrie & Eyrn MashunKaskey
Ken & Shirley McClintock
Phil & Kathy Miller
David & Susan Mitchell
Sharolyn & Norma Molle
Leo & Lynn Oberle
Bonita & Leo E. Oliva
Bill & Joyce Rabb
RuthAnn & Jack Railsback
Bob & Verna Rowland
Belinda/Lucille Schlesener &
C. A. Southard
Jim & Marilyn Sharp
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Richard & Sherry Stahl
Margy Stewart & Ronald Young
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Valerie Wright

HONORARY

Sharon Haun
Loretta Keyser
JoAnn O'Bregon
Ron Parks
Luther Pepper
Deb Pryor
Thomas Mark Sampsel
Wanda Stone

Bird Counts at Allegawaho Park

Do you enjoy a leisurely morning stroll in the woods, on the prairie, or along a meandering stream? Birding at Allegawaho Heritage Memorial Park might be just the sport for you! Bird watching is a great outdoor activity that engages people of all ages and levels of experience to learn about birds and enjoy nature. For more information, call the Kaw Mission at 620-767-5410. Our bird counts begin at 8:00 a.m. every 2nd Saturday of the month. The schedule for the next 6 months:

February 13	April 10	June 5
March 13	May 8	July 10

The name of this newsletter, *Tah Po Ska*, is the Kanza word meaning **teacher**. The Kanza people called Kaw Mission teacher Thomas Sears Huffaker their *Tah Po Ska*. FKH hopes each issue of *Tah Po Ska* will be a good teacher for our members.

Tah Po Ska is the official publication of the Friends of Kaw Heritage, Inc., a non-profit organization incorporated under the laws of the state of Kansas. The purpose of the Friends of Kaw Heritage, Inc., is to promote and support the preservation and interpretation of the Kaw Mission State Historic Site and the history of the Kaw Indians in the Council Grove area by providing supplemental funding, volunteer services, advocacy, public relations assistance, community involvement and educational services.

FKH Board officers are: Barbara Stanbrough, president; Fay Laughridge, vice-president; Dee Gieswein, secretary; and Lynda Poston, treasurer. 2009 FKH Board members are Jane Dixon, Cynthia Engle, Helen Ericson, Jeremiah Hershberger, Don Jenkins, Peggy Jenkins, and Malcolm Strom. Site administrator Mary Honeyman is an *ex officio* member and Sharon Haun is editor of *Tah Po Ska*.

Mark your calendar for the outdoor historical pageant, ***Voices of the Wind People***, September 17 and 18, 2010!.

KAW MISSION STATE HISTORIC SITE

WINTER HOURS OF OPERATION

9:30 a.m. to 6:00 p.m.
Wednesday — Saturday

Closed State Holidays / Group tours by appointment

Adults and Seniors: \$3

Students: \$1

KSHS and FKH members, current military members,
and children under 5 years are free.

Phone: 640-767-5410

Email: kawmission@kshs.org

Visit our great website! www.kawmission.org

Friends of Kaw Heritage, Inc.

500 North Mission

Council Grove, KS 66846